### THE WORK OF THE BIBLE

HOW ITS INFLUENCE HAS EFFECTED MANY HISTORIC REFORMS.

The Purging of Israel and the Spreading of the Gospel Leaven Throughout the Roman Empire.

Brooklyn Eagle.

At Plymouth Church Sunday night Dr Lyman Abbott preached the last but one of his supplementary series of sermons on Bible study. His topic was 'The Spiritual History of the Bible." He said:

I would like to be able to pass in review before you certain great critical epochs in human history. I could have done this bet- | Europe: it had brought with it new life and ter with the pen, perhaps, than with the voice; and, indeed, I did seriously think of trying to write and read what I have to created German literature, which bears say to-night. But I have so long accustomed myself to speaking without notes that I should be embatrassed by their presence. And so, though the first of my remarks to- | the Bible, Where this open book went there night consists in historical surveys in which accuracy of detail is, in some respects, important, I have concluded to hazard, and, of Cicero and Cato, the land of philosophy if need be, to sacrifice somewhat of accuracy of detail and adhere to my usual meth- | Spain had been one of the greatest empires

In the seventh century before Christ Judaism was at almost the lowest ebb in its history. Under King Manasseh paganism had triumphed. It had swept in and taken possession of the nation, of the state, of the sacred temple. On the King's roof altars to the pagan gods were erected; in the very temple itself idols were put up; in fire to Moloch burned. In that furnace, the King caused his own children to pass through the fire, and human sacrifice came again into Israel. Christianity has often been charged with persecution, but persecution is peculiarly pagan, and Christianity has used it only when Christianity has been but partially redeemed from paganism. Under King Manasseh paganism was a persewas put to death for his faithful prophecies -those prophecies which we read to-day with such inspiration, and such warning, and such comfort. The nobles who vendown from precipices and on their mangled dead. So paganism had attempted to extirpate the worship of Jehovah, and had taken possession of the priesthood, the citadel itself. Josiah came to the throne at eight years of age. At eighteen he was still but a boy; but he had already undertaken some reformations, and in the course of them an ancient book of the law was found. It is needless for our purpose tonight to inquire whether it was the Book of Deuteronomy, which had, perhaps, been written by an unknown prophet a year before-the view entertained by many modern scholars, and that given you in these Sunday evening sermons-or whether it was the entire books of Leviticus, Exodus, Numbers and Deuteronomy which had been in hiding and forgotten. The book of the law was ught to light and read to the King. The King, it is said, rent his garments, sent for hesier, inquired as to the meaning of book and began to put its commands and its traditions into force. Stirred by this

of the Bible. The children of Israel had been brought back from exile; they were gathered together in the streets of Jerusalem; a pulpit f wood was erected; the priests, following Nehemiah, stood in this pulpit and the first great camp meeting of history was held; the book of law was read publicly and the priests gave the people to understand the meaning of the law. Long had this people forsaken their God, long had they abanmed their moral standards of the law, long had they suffered in exile and punishment; they had been brought back again; they were once more in their holy city; they were once more at the walls of their new temple. They wept and mourned, it is said, when they heard the words of this law, but the priests said to them, "Mourn not, nor weep. Go your way, eat the fat them for whom nothing is prepared." The Bible is a book that brings you thanksgiving, it is not a book of sackcloth and

ancient book, at most but a fragment of

our own modern Bible, he drove out the

persecuting priests, destroyed the heathen

dols, destroyed the heathen altars, drove

away the professional prostitute from the

temple of God, extinguished the fires

through which men caused their children to

pass and in which they were offered as sac-

fiftees to a cruel heathen deity, and follow-

ing something of the spirit of the King who

preceded him, not only destroyed the in-

struments of idolatry, but put the pagan priests themselves to death. This is the first

great illustration we possess of the power

EVANGELIZING THE ROMANS come to the beginning of the present Christian era. Tradition had entered against Judaism. Tradition this time, not pure paganism, had overlaid Judatsm; it had wrapped it as in burial garments. Prophets | family affections. had died and scribes had taken their places; mony had taken its place. Anise and cumin ! -tithes of the smallest seeds-was thought there was no liberty in Rome; the once splendid organization which had been as a ism, and Rome was the worst despotism the world had then, at all events, ever seen, Half of the people of Rome were slaves and most of the other half lived in abject poverty. The family was but a partnership that continued only during the pleasure of both the parties; either the husband or the anybody; there was no liberty in the public service, nor reward for industry in society. peetry in Greece, no liberty in Rome, no prophet arose in Israel who recurred to the imple and fundamental principles of the Old Testament, who emphasized its lessons, that God is a righteous God, who demands righteousness of His children and nothing else; that there is One who will come, and He said one who has now come to fulfill all the fragmentary and imperfect prophecies and manifestations of the past in a completed and culminated manifestation. After this one great prophet missionaries went forth carrying the ancient book into other lands-the Old Testament and its lessons, and with it the verbal message that afterward became incorporated in and exists as the New Testament. They traveled far and wide. They went through Palestine. through Greece, through Rome, to its farthest border; they traveled into Spain,

nto Germany, and presently even into Eng-SOME OF THE EFFECTS Wherever they went they took the message of this book and there sprang up a new, strange life; new and strange to that people and that age, as new as the spring is message this book had for them. In four centuries the priesthood, the temples, the philosophies of paganism had gone down before the simple message of this book: the religion of the Bible had become the religion of Rome and had brought with it the fruitage of a new life. It knit together again the family which had been severed by paganism; it introduced public systems of education which had been recognized and maintained in Judaism, but known noere else; it brought with it the abolition of slavery, which had been discouraged and eventually destroyed under the Jewish sysem of laws, but everywhere else flourished s the only recognized system of industry; t brought with it public opinion, creating hat which before never had existed in the orld, and, growing out of that public opinion came free institutions-or at least the erms and the beginning of free institutions: it produced a human brotherhood. imperfect, it is true, and yet far superior to

any human brotherhood which had been seen before. Again the book had brought its message, again the book had wrought its life. The history of the first four centuries of the Christian era is a history as romantic Tradition again had taken control. Trapoisonous web over this splendid window through which the light of God streams in ipon the human race. The laws of man had taken the place of the laws of God, and a traditional God had taken the place of per-Then it was that a monk discovered in a monastery a copy of this old book and began to read it; he took its message to his heart, and tried to reconcile it with the traditions by which he was surrounded, and by which he was, as it were, enslaved. He could not reconcile them, and breaking tway from the tradition, he started out to proclaim the message of the book. He was almost alone. But already Wickliffe, in England, had translated the book into Engish; already the printing press had been formed by which this book could be sent I wish to-night I had the painter's power. | into every town and hamlet, into every home of all German-speaking and Englishspeaking people. In half a century the mesage of this book had spread over half of new light. It had stirred the heart of Gerany, it had stirred the life of England. The translation of this new book by Luther date from the day of Luther. The translation of the book into English created Engish literature, which may almost be said to bear date from Tyndale's translation of went a new life. Where this book remained closed there life halted, stagnated, remained stationary. Italy had been the land and poetry and thought. It was so no longer. Germany became the land of thought. in Europe. It was so no longer.

EFFECT OF A CLOSED BIBLE. It shut the book to the eyes of the Spanish people, and to-day is so feeble and decrepit that a handful of revolutionists in the island of Cuba are more than a match for all the military prestige that once dominated Europe and threatened Great Britain. Again this book had attested its power; again it had borne witness to the vitality that strangely resides within it. We pass from the continent to England. There this book became more an open book than even in Germany or in any other part of Europe. The Puritans made it their text book. They studied it for law; they studied It for doctrine; they studied it for institutions; they pald it a too slavish obedience, They endeavored to transfer into modern cuting religion. The priests of Israel were life not only the principles, but the specific who has really roused it from its slumber, put to death by scores if not by hundreds. | precepts that belonged to an ancient time. The prophets who proclaimed Jehovah were But they took into their heart of hearts the by their faith in it, by their battle for i they reconsecrated England, Though I do not attempt to read my own interpretation, you will pardon me if I read a little of Professor Green's from the "History of the English People:

So far as the nation at large was concerned, no history, no romance, hardly any poetry save the little known verse of Chaucer, existed in the Enlish tongue when the Bible was ordered to be up in churches. Sunday after Sunday, day ifter day, the crowds that gathered round the Bible in the nave of St. Paul's, or the family exercises at home, were leavened with a new litrature. Legend and annal, war song and psalm. state roll and biography, the mighty voices of prophets, the parables of evangelists, stories of ission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flying broadcast over minds unoccupied for the most part by any rival learn-

For the moment, however, its literary effect was less than its social. Such, in part-and I have read but a very small part-as pictured by the most moder-

ate, the most thoughtful and the most scholarly of recent historians of England's life and people, was the effect of this Bible on the English character, the English literature and the English life. Indeed, it is quite safe to say that Henry VIII would in vain have declared the separation of England from the Roman pontiff, would in vain have declared the liberty of the English people to frame their own ecclesiastical institutions, and the church would in vain have followed his leadership and asserted and attempted to maintain the ecclesiastical liberty of self-government if Wickliffe had not translated the Bible, if Tyndale had not followed Wickliffe, if the Bible had not been chained in the church porches and read in the ale houses, and by the farmers, if the Bible, or parts of it, had not run its course through the English people, and the English people had not earned from the Bible the lesson which neither king nor priest had ever given them. This Puritan people, too literal, perhaps too traditional even in their interpretation of the Bible, nevertheless wrought, because they believed the message of the Bible, an effect on the English speaking race which has never been lost till this They formed their commonwealth on the Hebrew model; they borrowed from the Hebrew people the germs of their industrial liberty; they borrowed from them the Hebrew conception of the sovereignty of God and therefore of the liberty of man. Because God is sovereign, therefore are the people sovereign. Because God is the only Father, therefore all men are brethren. But they borrowed more. That we have the homes we have to-day; that women have in Anglo-Saxon communities the liberty they have to-day; that the wife is the companion and not the serf of her husband to-day, is due to the Puritan revival-that is to say, to the message of the Bible which and drink the sweet and send portions to | Puritanism brought to England. Last you should think again that in my enthusiasm for a book, which it has been supposed I am attempting to destroy. I may outrun the bounds of a legitimate statement, I read another sentence from Green;

f the Puritan. Wife and child rose from mere dependents on the will of husband or father, as sband and fether saw in them saints like himspirit and called with a divine calling like his own. The sense of spiritual fellowship gave a new tenderness and refinement to the common

THE BIBLE AND THE HOME.

the law of righteousness had almost per- It is not too much to say that the family, ished from the land, and the law of cere- if we mean by the family the joining of husband and wife, in equal love; that the home, if by the home we mean a body knit together, not by servitude, but by affecsage. It was not known in ancient Greece, there were no poets, no philosophers there: | known in Judaism. It is not known to-day preserver and an exponent of human lib- ever the light of love and trust, brotherhood erty had become a means of human despot- and piety have shone from these pages. The over the life which the book had enwife could dissolve it at will. There was out of England, and what men are pleased scarcely any true provision of education for | to call natural religion had taken its place. Deism became the philosophy of England, entered the established church and filled nor morality in the home. There was no I that with its baleful influences. But more than that. The established church had beprophecy in Israel. Then it was that a come the prey of place-hunters; it had become a place where the sons of the nobility could find a nesting place; it was filled with fox-hunters and gamblers. There were in the English pulpits, certainly, devout and godly men, but still, upon the whole, the same tradition which has woven its snell over the Jewish Church, which has woven its spell over the church of the middle ages. which had woven its spell over the church in Rome, had woven its spell over the established church in England. Then it was one devout high churchman in Oxford began the study of this book. He gathered : few companions with bim and because of what this book stirred in them of earnestness, picty, seriousness, they resolved to take some method in their work to divide their day up into definite periods of which they should give so much for this and so much for that, that they might accomplish results. Their fellow-students nicknamed them Methodists, and the same clung to them. Just as in the earlier ages men nicknamed the followers of Christ Christians, so the followers of John Wesley were nicknamed Methodists; and they turned the term of opprobrium into a term of honor. They went forth without influence, without when the earth turns again its face toward | forms, without wealth; society closed its doors on them; churches were closed to them; even so liberal a thinker as Sidney Smith called them a nest of consecrated cobblers; all social and aristocratic England looked down upon them with scorn. They went out from the churches; they went out from the social circles; they went out to preach to the cobblers, and to the beasants, to the miners and the colliers; hey went out to preach to the lowest of the low and the poorest of the poor, and they carried this book with them. Wherever they went the message they carried was the message this book contains, and England answered to that message as the world has always answered when the message has been truly and directly given, not diluted, not hampered by tradition, but borne in the heart and carried to the heart. There were stirrings of revolution in France and

there were stirrings of revolution in Eng-

land, the threatenings in England quite as

great as in France. Voltaire crossed the

channel, learned his philosophy in England

of Bolingbroke, carried it back to France,

and taught it there. There was no open

Bible in France, and the French revolution

Bible and a living God to England, and in tails.

was then taken by land on the Printing

England was a peaceful revolution. Before of the ancient book had spread all through GOODS FOR MOVING OR STORAGE.

England, crossed the Atlantic ocean and spread through the United States of Ameriin the marvelous upspring of human life as | ca, crossed the channel and spread through any four centuries in all human history, the nations of Europe. It has gone wherever men were free to read the book. In Wesdition again had spun its beautiful but ley's time the little circle at Oxford had grown to a church numbering eighty thousand members. Who can tell what Methodism has done in this country? Who can tell what the pioneer missionary has done with no book but the Bible in his saddle-bags. sonal communion and fellowship with Him, and perhaps John Wesley as its interpreter at his side? Who can tell what churches have grown out of these influences, what education has been wrought, what life has been given? We do not know Methodism in our great cities. Time fails to speak of preachers since the days of Wesley and Whitfield. But every preacher, I thinkthough broad and general statements, admit, are dangerous-every preacher, think, whether he has been Protestant or Roman Catholic, or Jew; whether he has been orthodox or heretical; whether he has been Friend or Episcopalian; whether he has been cultivated or uncultivated, who has produced a strong, permanent, spiritual influence on his age and generation. is a man who has gone back of the tradition back of the ecclesiasticism, back of the theology, back of the commentaries, to the book an : gathered his message therefrom.

> BIBLE INTERPRETERS. It is true that we are all partialists. We see in part, we know in part, and we prophesy in part; but whether it has been Bosuet or Fenelon, whether it has been Spurgeon or Maurice or Kingsley or Robertson, whether it has been Jonathan Edwards or Beecher or Bushnell or Phillips Brooks, aye, or whether it has been Channing or Theodore Parker, these men have gone to the heart of the book to gather their message, and from the heart of the book they have given it. They have sometimes affirmed an authority in the book which I do not believe it possesses; they have sometimes denied an authority to the book which I believe it does possess; they have sometimes coupled with the message an authority in the church which I do not think it possesses; they have sometimes denied to the church an authority which I think it does possess. It is not that they have agreed with my interpretation of the book; it is not that they have agreed with my interpretation of other things than the each other-whether they have been Calvinist or Arminian, whether they have been Romanist or Protestant, whether they have been called heretical or orthodox, whether old school or new school-every preacher who has really made the world stir afresh. who has really called it back to life, from Paul to Phillips Brooks, are men who have pierced the traditions, gone back of the ecclesiasticism, seized the book and found

> the word of their message therein. This is what the Bible has done for the world in these great epochs. What has it done for the individual? In spite of the length of the paragraph, I read this testimony from Theodore Parker, because no one of you skeptically inclined will think Theodore Parker likely to exaggerate the value of the Bible to the individual:

> This collection of books has taken such a hold in the world as no other. The literature o Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike tespised in ancient and modern times. It is read of a Sunday in all the 30,000 pulpits of our land. In all the temples of christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colors the talk of the street. The ark of the nerchant cannot sail the sea with out it, no ship of war goes to the conflict but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life The affianced maiden prays God in Scripture for strength in her-new duties; men are married by Scripture. The Bible attends them in their sickness; when the fever of the world is on them the aching head finds a softer pillow if such leaves lie underneath. The mariner, escaping from shipwreck, clutches this first of his treasures and keeps it sacred to God. It goes with eventide, when he sits down, dusty and fatigued ightens the freshness of his morning face It blesses us when we are born; gives names to half christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer ies. It is the better part of our sermons. lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about awaking from this dream of life looks through the glass of Scripture and his eve grows bright; he does not fear to stand alone to tread the way unknown and distant, to take the death angel by the hand and bid farewell to wife and babes and home. Men rest on this their dearest hopes. It tells them of God and f His blessed Son, of earthly duties and of

Young man, if some one laughs at you because you read the Bible, laugh him to scorn. Let him laugh at you because you read Plato, or Homer, or Dante, or Shakspeare, or Browning, but laugh at him if he laughs at you because you read the Bible. More than we have gained from all other literatures have we gained from this. More of our law from Moses than from Justinian: more of our poetry from David than from Homer; more of our inspiration from Isaiah than from Dante, Demosthenes or from Cicero; more of our philosophy from Paul than from Plato; more of our ife from this one book than from all other books combined. And yet it is not the book; it is the message in the book that is to give the life. Who are the men who have so preached this book that it is carried life with them, and what have they preached? On what has actually rested its authority? On this: that Moses wrote the l Pentateuch? Was that the message of outher? On this: that Jonah is a history? Was that the message of Wesley? On this: that David wrote all the Psalms? that what Paul went saying in Spain, in Rome, and in all Greece? No! On this: that one testimony sounds out from all the writers of this book-from Moses and Joshua and David and Isaiah and Paulfrom them all one message-God is one, and a righteous God. and righteousness is love and love binds us to Him and to one another. That is the message that is to revclutionize the world. It is because Gersage that they march toward the future. It is because Italy and Spain have turned remained in the civilization and intellectual activity of the middle ages. Whatever heart takes this message takes God into itself; whatever heart gets from this message the love of God and love for humanity gets the Bible, and whatever man goes without the Bible-that is, without its mesgre-goes without the sunshine that makes life joyous and death more joyous. This message makes life worth living, brings the future life into this life and makes all

# Gems of Thought.

No man is born into the world whose work is not born with him; there is always work And tools to work withal, for those who will and blessed are the horny hands of toil! The busy world shoves angrily aside he man who stands with arms akimbo set, ntil occasion tells him what to do: And he who waits to have his task marked out Shall die and leave his errand unfulfilled.

-James Russell Lowell. The year's at the spring, And day's at the morn; Morning's at seven, The hillstde's dew-pearled; The lark's on the wing: The snatl's on the thorn: God's in his heaven-All's right with the world!

When you and I behind the veil are past Oh, but the long, long while the world shall Which of our coming and departure heeds As much as ocean of a pebble cast. Moves on; nor all your piety nor wit

Shall lure it back to cencel half a line

Nor all your tears wash out a word of it. -Omar Khayyam. When on my day of life the night is falling. And in the winds from unsunned spaces blown hear far voices out of darkness calling My feet to paths unknown, Thou who hast made my home of life so pleas-Leave not its tenant when its walls decay:

A little work, a little play To keep us going-and so good day! little warmth, a little light Of love's bestowing-and so good night!

O Love divine. O Helper ever present,

He thou my strength and stay.

A little fun to match the sorrow Of each day's growing-and so good merrow! A Hetle trust that when we die

We reap our sowing! And so-good-bye

#### -George Du Maurier. And Nothing Happened.

Philadelphia Times. It seems that the etiquette that doth hedge a king has invaded the White House but President McKinley either disregards or has not found it out. On Sunday the President and Mrs. Mckinley went for a drive in their open carriage, accompanied by the latter's aunt. Mrs. Saxton. The elect of fashionable society were duly horrified to observe that the President; contrary to precedent, sat with his back to the horses, According to presidential etiquette, as in augurated by the late President Arthur. and always strictly adhered to by Prestdent Cleveland, this should not have been It is unwritten law that the President must get in first and never, no matter even if his mother-in-law is in the same carriage followed. Methodism had given the open | must be sit with his back to the horses'

## FOR FEMININE READERS

AN ART IN PACKING HOUSEHOLD

The Child's Playhouse Is Not Only a Joy, but Serves a Useful Purpose-Gay Spring Gowns-Odds and Ends.

A casual remark, made by one house-

keeper, was a warning which another heeded when it came her turn to be similarly situated, says Table Talk. "I shall not have any of my goods lost," she said to herself, "or if they are I shall

at least know what they are, so that I can claim damages." It happened that she was obliged to store all her household goods for six months and it was imperative that they should all be out of the house at a specified time; so she

began the work of packing three months beforehand, and did it in a scientific manner. It could have been done in far less time, but this wise woman wanted to save her strength, as well as her goods, and determined to work only a part of every morning.

She bought a number of boxes of different sizes from her groceryman, and saw that each box had a good cover, and began filling them with those things which every housekeeper has stored away in closets or lumber room. Things seldom, or never used, yet valued for various leacons and kept from year to year.

She also bought a blank book and provided herself with pencil and eraser, a large blue crayon, a hammer, and nails of two sizes. Frail articles such as glass halls and other ornaments for Christmas trees, she packed in cotton in stout pasteboard boxes, tied them securely and wrote on the box was then placed in one of the wooden book; it is not that they have agreed with | boxes which was filled up with various atticles as they would best tit in. Then she nailed up the box, and with her blue crayon marked it on the cover and sides in a rge block letters No. 1.

Taking her book and pencil she wrote at

the top of the first page, 'Box No. 1 contains a box of Xmas tree trimmings; Tom's skates; old school reports; box of silk handkerchiefs and scarfs; pair of row locks and from dumbbells wrapped in newspaper; some old games, etc.; a few numbers Nicholas; bundle of letters (H. G.) Mother's Kindergarten things; Rebecca's drawings; a few numbers of Good Roads and Bicycle World; box with Wedgewood candlesticks." And so on, a motley collection, but they fitted in. With box No. 2 she proceeded in the same manner, noting the contents in the book as oon as the box was nailed and numbered And thus she continued through the whole collection. All the boxes small enough to go into the linen closet were piled in there ready to be moved, yet out of the way. As each box was packed, there were spaces to be filled up, sometimes by small books which just fitted in, at other times by trica-brac carefully packed in boxes which were just the size wanted. Pictures and engravings were carefully wrappped first in soft paper, then in several folds of newspapers which had been saved for the purpose, tied securely with twine, and placed around the four sides of the boxes as they would fit, the glass or face of the picture next the box, which was afterwards filled with miscellaneous articles, so keeping the pictures in position and insuring their Books, magazines and pamphlets found a place in every box, large or small and all articles not absolutely reeded in their everyday life were packed first.

A month beforehand the parlor carpet was taken up and sent to the cleaner's, where it was thoroughly renovated, filled with gum camphor and then baled. Special articles of furniture were wrapped with newspapers, or sewed up in burlap; large chests, boxes and trunks were brought into the parlor and packed there. Barrels of china were also filled in that oom, each piece well wrapped in paper,

large dishes filled with little cues, and plenty of straw stuffed in empty spaces. These barrels were also numbered, both on the heads of the barrels themselves. Nos. 3, etc., and in the book, with a complete list of contents. In packing these barrels the best china was put away first, then everything that could be spared from daily

Kitchen utensils, very difficult things to pack, were put into very large boxes without covers, but to secure them stout unbleached muslin was stretched, doubled over the top and tacked around the edges. These were also numbered with the blue

Pillows and bolsters were placed in bureau drawers, wardrobes and sideboards, with a plentiful supply of gum camphor. Finally, beginning at the top of the house, a complete list of all the furniture was written in the little book, each article briefly described so that it could be recognized. The number of boxes, barrels, trunks, bales of carpet, etc., added to the list and a statement of when and with whom they were stored. All this was troublesome, but it paid, and this account of it may be a help or at least a suggestion to

### Fashions of the Hour.

New York Ledger. The ruffle is the leading feature of the fashionable dress skirt. Especially is this the case in thin fabrics. A Paris model shows a dress of organdie, with a five-inch ruffle trimmed with narrow edging at bottom and top. This is gathered about two inches from the upper hem and is set on to many and England have accepted that mes- | the skirt in three rows of shirring; another selected is the narrow Italian valenciennes, which is durable, launders well, and if a little care is taken in pulling it out with the fingers, the dress looks almost as good as new after being done up. A handsome organdie has twenty-two

rows of feather-edge ribbon around the skirt. The use of ribbon is profuse to lavishness, and piece after piece is put on seemingly in utter disregard of quantity or

Another fancy is for row upon row of insertion around the skirt. This is pretty and effective when one can run ribbons underneath. Used simply row upon row in white on color, it is also desirable. Ruffles are made with narrow strips of the material and insertions alternating, but they drag down and get out of shape and are less liked than when the materials are put on in

perpendicular lines. A dainty and becoming dress is made of corn-colored organdle. The skirt for about three-fourths of a yard is trimmed with row upon row of black chantilly lace insertion, which the owner has had for lo! these many years. The waist has a full front similarly trimmed, and the sleeves have enough of the insertion to relieve their plainness; the collar is made up of lace and corn-colored ribbon. The dress is worn by a rather tall and stylish brunette, and

voted a perfect success. A street costume that has been simply raved over has the skirt of plain black velvet. It is cut full and flaring, and is lined with a bright color. The waist portion is made of velvet up to a line under the arms. From this point up the entire shoulders and front and back in points to the waist line is a mass of embroidered ruffles on white satin. The yoke, which has a deep point front and back, is edged with embroidery, and these points are covered with narroy ruffles richly wrought. Around the edge is a row of jeweled embroidery. This extends also around the points that project over the sleeve tops. The sleeves are made up of narrow ruffles; the cuffs are embroidery wrought; the collar is of velvet, and above

this is a white satin flaring collar turning out over the velvet. Some of the most elegant dresses of the season have deep yokes or coliarettes of embroidered satin, and one costume that has been extensively copied has what answers to a guimpe of satin rather closely fitted and embroidered so heavily as to be almost solid. From this guimpe there are points that fall over the neck of the dress ody, which is cut low, and either has straps crossing over the shoulders, or halfstraps that hook into loops at the front and

back of the sleeves, which are also of satin and trimmed with embroidery. There is a great deal of puffing used in leeves, and one handsome dress has the yoke and sleeves slashed and filled in with very closely puffed chiffon. The variety in waists is practically endless. All sorts of materials, thick and thin, are made into these necessary articles, and the momen tary fancy runs to lace, spangles, em proldery and beads; the more decoration the better; the more elaborate the more satisfactory. One may select almost any of the popular patterns, but must keep mind one special feature—the epaulet is not to be omitted if one would have an up- | leather and a little jewelers' rouge. to-date garment. Another point in making

waists is to be noted. A collarette effect with wide points extending over the sleeves, is one of the fashionable fads of the moment. This may be either made with the dress or so arranged as to hook on over another waist. It is often desirable to prepare accessories of this nature so that they may be used for several dresses, and with a little care in the original plan this idea works well. Exceedingly pretty waists are made of chiffon over silk. In making these waists great care must be taken that the thin material is not too tightly drawn, so as to give it a skimped look. The most artistic

#### ness in this particular. The Useful Playhouse.

designs may easily be spoiled by careless-

New York Evening Post. Shelters for children in our climate are very valuable. The cheapest is, of course, a tent, and in July and August it is very useful at midday and allows of much variety and a broader scope in some childish schemes which combine housekeeping with the active play outside. But a house, a real house with windows and a door that locks and of which the mistress can keep the key -who shall measure the bliss of such a pos-

Where this can be afforded invaluable lessons may be taught while a girl is wholly unconscious of doing more than gratifying herself. To freely bring this adjunct to its greatest usefulness requires a tactful assistant-nurse, older sister, wise aunt or loving mother. The care of the rooms (there should at least be two), the incentives to order, to deceration, to housewifeliness, to unselfishness and hospitality all lie in this germ. There should be a table and chairs, a china closet, a shelf for books and at the door a bed for flowers. This for the sitting room. There should be a small stove, working table, a dresser, a closet for cooking utensils and proper implements for cooking, and at the door a little vegetable

garden. These for the kitchen. For two or three sisters and brothers to have "instructed" use of such a house is an immeasureable joy. To make the curtains, to hem the cloth, to raise the flowers and train the vines, to boil the kettle and set the table, and make the toast, and invite mama and papa to tea, and wash up the dishes, and leave everything tidy after they have declared they never drank such tea or ate such perfect toast as this! If things expand to such a degree that the boys have lettuce and radishes and green peas, and even (I have known such) strawberries of their own, to enlarge the feast, and the young cook contrives to prepare all nicely, Aladdin's lamp would be thrown away on the establishment.

I chance to have had either personal exresults of the larger experiments of others. and am able earnestly to commend this form of "summer school." They lose their happy influences if the oversight becomes apparent and too much teaching is made visible. A tactful suggestiveness makes the children ask to be taught. "I wish I knew how to make tea," comes very quickly in presence of a well-filled tea

caddy, a nice set of teacups and a fascinating teanot "If we only had white curtains for our parlor." grows easily into the proposal to make them.

Not to do too much, but to supply material for development, is the sure way to make the successful occupancy of the domain certain. "We did it all ourselves" is a cry of triumph, and "they all came out of our own garden" is as delightful to the small grower as a gold medal to a famous rose-grower.

Possession is a great source of happiness. I knew one precious "house," six feet square, with two small windows and a door. with a key large enough to be uncomfortable in the pockets of small white knickerbockers, that gave great delight. The garden tools were kept there, the bows and arrows, wheelbarrows and "express wagons, and the ownership was sacredly guarded no man on the place dared open that door. It gave pleasure even after the brothers who owned it found it troublesome for both to sit down at once under its roof. roof, by the way, was beautified by shells brought from a seashore excursion. It was peaked and had never been sealed. A coat of rough plaster put smoothly over the shingles held the shells firmly after they had been pressed into the wet lime. This little house, with its droll decoration, still stands. It has outlived its chief owner.

#### The Storage of Furs. New York Sun.

"Furs are easy enough to keep during

warm weather," said a storer of furs the other day, when approached on the subject. "If ladies would only use a few simple preventives they could keep them at home as well as we can in our storerooms Of course a fur garment is better hung up than folded away in a box or trunk. First, because there is less danger of crushing and wrinkles; second, because moths can be more readily seen at their work. The best plan is to select a dark closet and have it papered all over, top and bottom, with tar paper. As its surface is sticky, it should be covered with a second coat of paper to prevent the clothes coming in direct contact with the tar. For this second coat I find newspaper as good as anything that can be used. Perhaps do its work, or it may be because newspaper is porous and allows the tar odor to come through more readily. Before hangand wool, should be carefully beaten with fore they are put away. If a moth or a or a short while and cannot increase but during that brief life I have known these little insects to spoil the beauty of an elegant garment. So the greatest care should be taken to beat and comb furs clean before storing them away. For this purpose a fur comb should be used, or a slender, strong cane, that will reach the skin itself. The safest plan is to remove the garments from this closet about once a month and give them a thorough beating. Some persons hang them in the sun on these occasions, believing that the sun destroys moths and moth eggs, while, as a matter of fact, it hatches the eggs, and, like any other heat, makes the moth thrive. "Where only a chest or trunk or, as is sometimes the case, only a pasteboard box is to be had, then the management is different. After the cleaning process, which is always the same, it is best for the chest, box or trunk to be lined with tar paper, after the same manner as the closet. But where this is not practicable any of the numerous moth preventives may be used; though sold under different names, their ingredients are about the same. They should be carefully sewed in bags to prevent contact with the furs, as they invarably leave spots on dark-colored skins. The odor can be overcome by a thorough beating and hanging for several hours in the wind or open air, that is, where the furs have been removed and beaten during the season; otherwise, the odor is hard to get rid of, 'Some dealers use the fumes of sulphur to clean furs already attacked by moths. but that should be a last resort, as it discolors the garment and necessitates it be-

their reach." Spring Cleaning Hints.

ing redyed. Many of the old-fashioned pre-

safras, china root, etc., and can be used

to advantage by people in the country

Philadelphia Times. An efficient and economical housewife wil always welcome suggestions in matters of

cleanliness and renovation. To begin with, the best cleaner of hair brushes is spirits of ammonia and warm water. Take a tablespoonful of ammonia to a quart of water, dip the bristles up and down in the water without wetting the back of the brush, and rinse in clean water;

Soap and soda softens the bristles and will turn an ivory-black brush yellow, so in case of the latter the following treatment is recommended: Rub plenty of flour well in wrap up in a paper and leave all night give a good shaking and remove the remaining flour by blowing the brush. Ivory that has become yellow from age or usage fine sandpaper or moist powdered pomice

Tortoise shell combs or ornaments that have lost their polish may be renovated by rubbing them with very finely powdered rotten stone mixed with a little olive oil The rotten stone should be sifted through a piece of fine muslin before mixing it with the oil. When all marks are removed polish again with a piece of very soft chamois Glass which has become dull may

brought back to its original brightness by washing with diluted hydrochleric acid and afterwards rubbing with moist chalk or

Marble may be cleaned with common dry salt, which may be rubbed directly in the soiled surface. Ormolu articles and trimmings of furni-

ure should be washed with plain soap and water and polished with chamois leather. To clean brass and copper a mixture of oil and rotten stone applied with a piece of leather, and then rubbed bright with a piece of chamois skin, will give a beautiful

A careful housekeeper is frequently annoyed by the tannin stains in china teacups, They may be usually removed by rubbing them with a little whiting on flannel. Salt may have the same effect, but it sometimes scratches very fine wear.

To clean wall paper use bread about day old. If the paper is only dusty flick and rub it with a soft yarn mop. If it is marked with grease hold a piece of blotting paper over the spot with a hot flatiron for and repainted a dazzling, shining white the a few moments. Rubbing silver or plated eggspoons with

little liquid ammonia and salt will remove the discoloration caused by the sulphur in the egg. The very best way to clean mirrors and windows is to rub them with a paste of whiting and water. When this dries polish with a chamois skin and remove the powder. A little alcohol in cold water also gives a brilliant polish. Soapsuds should

#### never be used. Domestic Training.

New York Times. Reverting again to the servant question, women are often told to conduct their households as men conduct their business, but one fact, and a very important one, is lost sight of-men do not have to live with their employes and women do. The adage that you never know persons until you have lived with them is especially applicable to servants. They very soon get to know their mistresses and the little weaknesses that are part of almost every woman's life. As soon as this knowledge is obtained the servant loses respect for the

mistress, and the mischief is done. An-

other trouble that we women who employ

servants have to contend with is the lack of knowledge exhibited by some of us in the manner of training a servant girl. A new girl, who has never before seen service, shapes her actions according to what she sees and learns from her first mistress, Now, while that may be satisfactory in who have already paid thousands of dolsome cases, it is not so in others. Hence lars for a few seats in a window or on a it is very often the fault of a previous mistress if we find a girl unsatisfactory. All the training schools in the world cannot accomplish what a good, thorough housekeeper can do in the way of educating a domestic servant. Still, there is some hope that the problem which is becoming more and more troublesome may at last be solved by the establishment of industrial schools, If all our daughters were compelled to take a course in household training and do some of the work themselves, for the performance of which they have hitherto relied upon servants, they would acquire a whole-some respect for labor and know how to treat their servants. It is also highly im-

portant that our public schools should take up this matter of manual and household training. There are too many girls now working in shops and stores, who, if they had received the proper kind of education, cculd earn much more by attending to their home duties than they can possibly make | is a country where the child of nature has at other work, and lead a much better life besides.

#### For the Dining Table. Philadelphia Press.

The useful table mat is a thing of the past, as every careful housekeeper must sometimes remember to her anguish when she essays to uncover her dining room table and finds its once glitteringly polished surface defaced here and there where hot dishes have been set down. When the carving is done at the table folded napkins are sometimes placed underneath the cloth, but | You have but to please the King, and jewthey are altogether too candid, and betray els galore are yours. Again, like the prince their presence by various uneven depressions and elevations. The best preventive | will his successor. In the fairy tale the of a ruined table, without taking refuge | brave youth who saves the princess from with the deposed mats, is a sheet of asbestes. This may be bought by the yard, and I ceive his blessing. But the fierce old kings thus can be procured in different lengths | in fairy tales are generous to a fault, and, to fit one's need of sometimes a small and like Lear, they not only give the brave scmetimes an extended table. It will quite | youth the hand of their most beautiful and do away with any further worry, since no best beloved daughter, but they also immatter how carelessly a dish may be over- | mediately abdicate and politely but firmly heated, it cannot harm the wood protected | insist upon the dragon-killing youth taking by asbestos. This should be placed, it may be added, next the table and beneath both | be, and that is the way titles are sometimes linen cloth and the pad, which gives the upper cloth its body and weight.

#### JEWS AND MISSIONS. Reasons Why the Jewish Church Attempts No Proselyting.

The Jewish Church stands almost alone among religious bodies in the world in never making any attempts at proselyting in any land or among any people by the employment of missionaries. However strong and active this church may be in other directions, it devotes none of its time, means or energies in an endeavor to gain converts to its faith either in heathen or civilized lands. Some of the reasons why the Jews do not employ missionaries are given in an article which Rabbi Weiss contributes to the Hebrew Standard. One reason is that the Jews are liberal and broad in their attitude toward other faiths, not proceeding on the principle that every one will be lost who does not accept Jewish doctrine. They do not believe that any sect has "a patent right to the kingdom of the smell of printers' ink helps the tar to | heaven," but that it is "left to every intelligent man and woman to discern good from evil, and they can do it very well according to their own religion, unles they are steeped in blind prejudice." It is deing in this closet, all garments, both fur | clared also that neither Moses nor to the prophets was given in charge to send missionaries to convert others of a different a slender cane. Here is the great secret | faith, and they gave no such commission of keeping furs. It is in cleaning them be. to the Jewish people. And then, again, it is said that the best way to propagate any religion is to show its surpassing excelmoth egg goes into the closet with them | lences in daily walk and conduct, and this the damage is only partially prevented. is what the Jewish people are doing. They While the egg will hatch, the moth only | are content to allow their religion to speak te other points for considera

> tion. Rabbi Weiss says: 'Jews are stiff-necked and stubborn-yes, they are, in their adherence to their religion; yet here and there some yield to the temptation of getting money without work-there are lazy Jews as there are lazy Christians. How would that be with the overwhelming masses if we had missionaries to convert in that way? The number would run into millions who, for the smallest amount of money, without needing to work for it, would become Jews, and what kind of Jews? Just such kind as Jews are when they become Christians, whom the Presbyterians do not want in their midst. Oh, heaven forfend! Let them stay heathens. We will not disturb anybody's religion, just as we do not like to be disturbed in our religion.

"We cannot see any feature in the mission system that could possibly commend it to our adoption. We would think it an insult to an enlightened people if we lowered the banner of their creed and permitted ours to float high above it, and as a rule an unenlightened people makes an undesirable religionist anyway.

"It were far better if our zealous Christian friends would spend the shekels which they lavish on foreign missionaries on the poor at home. Instead of trying to save the soul of the heathen in foreign lands, to save the hungry, starving body of the Christian at home. If the state of affairs were such that poverty would be unknown at home. if there were no widows weeping and no orphans, no needy, distressed fellow-men bent down in grief and no adversitystricken families famishing, no well-filled ventives have some virtue in them, as sasjails, no flaunting vice, neither crime nor corruption, then we would have no right to find fault with the churches if they chose where they are easily obtained, but perto send missionaries to foreign climes and sons in the city have better means within zones and there support their messengers of the Gospel in any style they desired. But as it is we must mildly suggest, when they approach us with missionary questions, first to ameliorate need and suffering at home, and that, with bread first, with religion next, then formulate your questions; but-those who live in glass houses must throw no stones."

### When to Eat the Hearty Meal.

A man of science, who gives a society

woman pepsin tablets at \$5 a call, says that

call, pepsin, money and necessity for any

of them would be saved if women-and then shake well and dry in the air, but not | men-would learn to eat properly. He is nimself an epicure and eats rich viands, but he knows how these are prepared and can prepare them himself on occasion, and he selects the proper time to eat them. considers it nothing less than suicidal for the brain worker, for instance, to eat a hearty lunch. People who are much in the open air and who exercise freely can eat about what they please, so that they satisfy their hunger at stated periods and are punctual about it. But he thinks it is all but criminal for a woman who has to use may be whitened by a good rubbing with | her brain and who must be on the alert with a vigorous mentality to divert the blood from her brain, where it is most needed, to the stomach, by setting it to work on a promiscuous lot of food. He is of the opinion that the brain worker should eat most heartily after the day's work is done. Breakfast may be moderately hearty, or quite hearty, if taken an hour or more before beginning work. Lunch, however, should be exceedingly light, just a little to sustain nature till dinner time. A cup of beef tea and a cracker or two, fruit of some kind or a cup of cocoa. Dinner what you

# THE KING OF SIAM'S TOUR

GREAT PREPARATIONS MAKING POR HIS VISIT TO EUROPE.

Some of the Peculiar Characteristics of This Potentate, Who Rules

with None to Say Him Nay,

New York Commercial Advertiser. The King of Siam is coming. This has been a busy week in Bangkok. The royal yacht Machachakri has been overhauled yachtsmen of high degree have marshaled their flotilla of junks, and a parting salute of ten thousand giant firecrackers, accompanied by an illumination of rockets and showers of fire, will give the harbor a gay and festive appearance when Chulalong. korn I (who is called Somdetsch Phra Para. mindr Maha, for the sake of abbreviation starts on his travels.

The King's trip will begin at Bangkok, from which port he sails early next week. making the first stop at Genoa. Leaving the Machachakri in the Mediterranean, the King and his party will disembark and travel through Italy, and up through Switzerland and France. Of course, the King will stop long enough in Paris to see the President and the opera house, and, perhaps, the opulent charms of the pluma ballerinas of the Folies Dramatiques. Then, at the risk of disturbing his Oriental placidity, his royal highness will cross tha channel to England and remain for tha Queen's jubilee. In fact, if it can be arranged, the gallant Chulalongkorn will take part in the festivities with which the anniversary of the longest reign will be celebrated. The Empress of India and the King of Siam both driving down Piccadilly on the same morning would be a sight odd enough to gratify the lovers of royalty. balcony on the route of the procession. The King's suite will include a long train of courtiers, servants, sailors and women to attend upon her majesty, the Queen, who will accompany her husband and see that he is not too severely smitten by the charms of the fair and round-eyed beauties of the different climes he intends to visit.

THE KING'S POWER AT HOME. Being King of Siam is almost as good as being King of the Cannibal islands as far as power goes. To be sure, no missionary saute ever appears upon the Siamese bill of fare, and quarrels and crimes are as often settled and expiated by arbitration or punishment as by death. Clothes are worn by the wealthy, and meat is sometimes cooked before being eaten, but still Siam a very big say in the customs of the country, and the frown of the King is tantamount to the whirring swing of the executioner's curved and gleaming scimiter.

The King of Siam is like the prince in a fairy tale. He can show his displeasure by turning one into a cat or dog or even some more obnoxious animal, for the Buddhist beltef will help him out in any such little transformations through the medium of the above mentioned curved and gleaming scimiter. Then, if he is pleased with one, he can put his hand into one of the capaclous pockets of his silk, embroidered bloomers and take out a handful of uncut diamonds or a fist full of pearls or rubles, in the fairy tale, he can make whom he the dragon stands before the King to rethe throne. Of course, that is as it should obtained in Siam.

The present King, however, has established a precedent. He has already named the Crown Prince Somdetch Chowfa Maha Vajirunhis as his successor. Siamese adherents of the "good old ways" shook their heads at this unusual proceeding, and prophesied that Chulalongkorn would some day have a son that he would like better than Somdetch Chowfa Maha, or a nephew who might be particularly adapted to run the affairs of state, but the King had absorbed several ideas from his European studies, and one of them was that the firstborn should succeed his father. The crown prince is nineteen years old, and the oldest child of the first Queen. There is another prince, a son of the first Queen, and two princesses, and half a dozen sons and daughters children of the second Queen, but Somdetch Chowfa will be King if he lives and manages to worry along as his father has done on a paitry \$15,000,000

A PROGRESSIVE KINGDOM.

Siam is a little country, which occupies about the same position in the Chinese empire as Florida does in the United States, which lucid statement, being translated, means that it is a little spot of yellow on the tip end of the Chinese empire. Instead of ending in a peninsula, as Florida does, it reverses the order, and the inverted point forms the Gulf of Siam. Sailing directly south, the King of Slam could reach Australia in a short time, and on his way might call upon the wild man of Borneo without

at all inconveniencing the yachting party. The population of Siam is something over the country is 250,000 square miles, although the boundaries are very hard to determine as the border lands are mostly occupied by independent tribes. Bangkok is the capital and the city where the King lives. Siam is called by its inhabitants Thai, or Muang-Thai, which means "free," or the "kingdom of fire." The word Slam is identical with Shan, meaning in Burmese the

Loa race. Education has been making considerable advance of late years. The capital supports three government schools, where Ellglish is taught. The Siamese education has been systematized and reduced to a code Throughout the country it is still chiefly in the hands of the Buddhist priests. Stamese is the official language of the country. The King is a highly cultured sovereign He is an English scholar, and reads and writes Sanskrit and other languages of the far East. He is considered both a wise and good ruler, and the wave of advancement rippled very near the kingdom in the China sea when the King founded two govern-

ment hospitals and several schools The government is paternal in the extreme, and its tactics are Tammanyesque as far as "pulls" go. The Council of State consists of the ministers of war, agriculture, etc., between ten and twenty members appointed by the King and six princes of the royal house. The ministers of finance instruction, public works, etc., are all half brothers of the King. The Siamese dominions are divided into numerous provinces each having a governor, who derives his authority directly from the King. Thanks to these governors, the population is kept in a state of serfdom, which cripples agri-

culture and industry. Mortgages on houses and lands are no known. When a man is in debt he sells himself and his entire family to some rich land owner, and thus manages to keep out of jail by making himself a serf for life. Polygamy is legal, but the new woman, who can turn doctor, lawyer, supreme court judge or mayor, and thus supply herself with pin money, does not exist in Siam. When a man marries in Siam he has to supply all the luxuries of housekeeping. from bamboo furniture to filets of mice The result is that the Slamese husband practices domestic economy, and while the law allows him as many wives as his errant

fancy wills, he generally contents himself with one. One of the little fads of the King of Slam is a palace built of glass, which is sunk into the sea when the heat is oppressive and his majesty wants to "get off the ' Here, beneath the green waters of the China sea, the King watches the fishand the mermaids probably-as they usurp the prerogative of the cat and peep at the

King through the crystal walls of his submarine palace. As to the beautiful things which come rrom Siam, the Siamese room in the Palace of Fontainebleau is a fair example. This entire room is furnished with presents sent to the King of France by a former Siamese King, and any one who has seen them will remember the exquisite embroideries, carvings, woods inlaid with pearl, and fretted metal, which fill this spacious apartment.

In Boston.

Judge. The Reverend Rural Wayback (to street urchin)-Little boy, don't you know smok-ing is sinful? Who learned you the vile Swipesey Guttersnipe (puffing a cigarette)
-Sir. the habit is no viler than your illit-

eracy; but, overlooking that, I will say that